(18) Ibid. XVI, 1.
(19) Num. XXXIII, 3.
(20) Which is the termination of the time when it is permitted to eat; v. Ex. XII, 11 and the Gemara above.
(21) At midnight the Egyptians hastened to urge Israel to leave Egypt.
(22) I.e., in the morning when the Israelites hastened to go out.
(23) Ex. XI, 2.

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this righteous man [Abraham] may not say: And they shall serve them, and they shall afflict them[1] He did fulfill for them, but And afterward shall they come out with great substance[2] He did not fulfill for them. They said to him: If only we could get out with our lives! A parable: [They were] like a man who was kept in prison and people told him: To-morrow, they will release you from the prison and give you plenty of money. And he answered them: I pray of you, let me go free today and I shall ask nothing more!

And they let them have what they asked.[3] R. Ammi says: This teaches that they let them have it against their will. Some say, against the will of the Egyptians, and some say, against the will of the Israelites. Those that say 'against the will of the Egyptians' cite the verse: And she that tarrieth at home divideth the spoil.[4] Those that say: 'against the will of the Israelites', say it was because of the burden [of carrying it]. And they despoiled Egypt.[5] R. Ammi says: This teaches that they made it like a snare[6] without corn. Resh Lakish said: They made it like a pond without fish.

I am that I am.[7] The Holy One, blessed be He, said to Moses: Go and say to Israel: I was with you in this servitude, and I shall be with you in the servitude of the [other] kingdoms.[8] He said to Him: Lord of the Universe, sufficient is the evil in the time thereof! Thereupon the Holy One, blessed be He, said to him: Go and tell them: I AM has sent me unto you.[9]

Hear me, O Lord, hear me.[10] R. Abbahu said: Why did Elijah say twice: 'Hear me'? This teaches that Elijah said before the Holy One, blessed be He: Lord of the Universe, 'hear me', that the fire may descend from heaven and consume everything that is upon the altar; and 'hear me', that Thou mayest turn their mind that they may not say that it was the work of sorcery. For it is said: For Thou didst turn their heart backward.[11]

MISHNAH. FROM WHAT TIME MAY ONE RECITE THE SHEMA IN THE MORNING? FROM THE TIME THAT ONE CAN DISTINGUISH BETWEEN BLUE AND WHITE. R. ELIEZER SAYS: BETWEEN BLUE AND GREEN. AND HE HAS TIME TO FINISH UNTIL SUNRISE. R. JOSHUA SAYS: UNTIL THE THIRD HOUR OF THE DAY, FOR SUCH IS THE CUSTOM OF KINGS, TO RISE AT THE THIRD HOUR. IF ONE RECITES THE SHEMA' LATER HE LOSES NOTHING, BEING LIKE ONE WHO READS IN THE TORAH.[12]

GEMARA. What is the meaning of BETWEEN BLUE AND WHITE? Shall I say: between a lump of white wool and a lump of blue wool? This one may also distinguish in the night! It means rather: between the blue in it and the white in it.[13] It has been taught: R. Meir says: [The morning Shema' is read] from the time that one can distinguish between a wolf and a dog; R. Akiba says: Between an ass and a wild ass. Others say: From the time that one can distinguish his friend at a distance of four cubits. R. Huna says: The halachah is as stated by the 'Others'. Abaye says: In regard to the tefillin,[14] the halachah is as stated by the 'Others'; in regard to [the recital of] the Shema', as practised by the watikin.[15] For R. Johanan said: The watikin used to finish it [the recital of the Shema'] with sunrise, in order to join the ge'ullah with the tefillah,[16] and say the tefillah in the daytime. R. Zera says: What text can be cited in support of this? They shall fear Thee with the sun,[17] and so long as the moon throughout all generations.[18] R. Jose b. Eliakim testified[19] in the name of